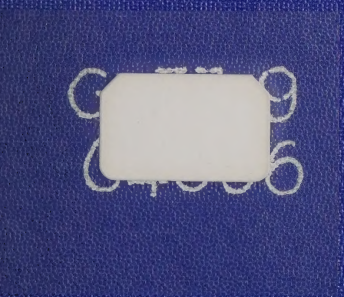
THE MOUNT AUBURN PRESBYTERIAN CHURCH 1868–1943

An Historical Sketch



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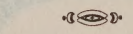

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The Mount Auburn
Presbyterian Church, 1868-

THE MOUNT AUBURN PRESBYTERIAN CHURCH

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THE MOUNT AUBURN PRESBYTERIAN CHURCH

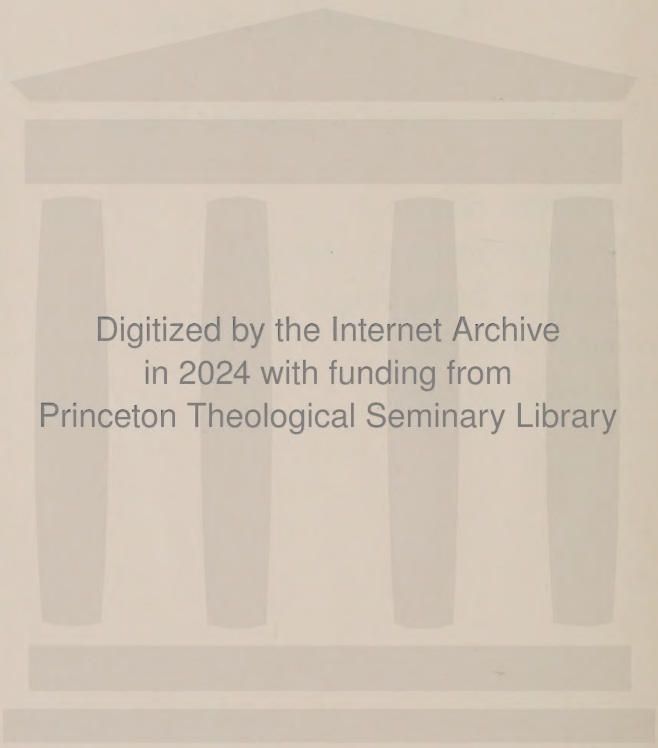
1868–1943

An Historical Sketch

CINCINNATI, *1943*

Table of Contents

	PAGE
The Mount Auburn Presbyterian Church	7
Music	53
The Sunday School	57
Other Activities for the Children	65
Activities of Young People	67
Women's Activities	69
Memorials and Gifts	79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Foreword

To delve into the records of seventy-five years, to read carefully the minutes of the meetings of the Session and the Trustees and the annual meetings of the church and congregation, to study the reports of the women's societies, has been a great pleasure. It has brought vividly before us the figures of the men and women who founded the Mount Auburn Presbyterian Church and its many organizations. They were persons of vision and enthusiasm, of wisdom and patience. Many of the founders were still living when we were little girls.

Mary Rudd Cochran
Eunice S. Thoms Resor
(Mrs. Robert Livingston Resor)
Mary Ann Todd Stevens
(Mrs. Samuel Aaron Stevens)
Committee

The Mount Auburn Presbyterian Church

The Mount Auburn Presbyterian Church has a wealth of tradition behind it and its history can scarcely be written without noting the background and setting in which it had its inception.

The wooded hill, lying a mile north of the pioneer village of Cincinnati, first belonged to John Cleves Symmes. It was bought and sold by several persons in the closing years of the eighteenth century but there were no real settlers until 1818. Then Mr. Gorman A. Worth bought property for a country residence, which included the land bounded by Auburn Avenue, McMillan Street, Reading Road and Dorchester Street. In 1819, Mr. James Keys purchased land at the brow of the hill. Both men built their houses in 1819 or 1820 and both houses, somewhat changed in appearance, still stand surrounded by wide lawns. The Worth home is on Auburncrest, near McGregor Avenue. The gates to the Keys property open onto Bigelow and onto South Auburn Avenues. The Keys house now belongs to Mr. Walter Schoenle, a member of the Mount Auburn Presbyterian Church.

The suburb was first called "Keys Hill." The present name was adopted, probably, in the 1830's.

The section lying south of McMillan Street became a part of the city of Cincinnati in 1849. The section lying north of McMillan Street was added to the city in 1869.

Charles Dickens, the English novelist, wrote in his "American Notes," published in 1842, "Cincinnati is a beautiful city: cheerful, thriving and animated. . . . I was quite charmed with the appearance of the town, and its adjoining suburb of Mount Auburn."

In 1866 it was truly a delightful place in which to live. There were comfortable homes in spacious and well-kept grounds. The streets were bordered by trees, and in that very year Mr. Lewis G. Hopkins presented to the city an acre of ground for Hopkins Park. There was a four-roomed public school on the site of the present school, now named for its most famous graduate, William Howard Taft, who in 1866 was a pupil in the fourth grade. There were also two churches and two imposing brick buildings occupying sites with fine views. These were the Mount Auburn Young Ladies' Institute, standing where Christ Hospital now stands, and the Cincinnati Orphan Asylum at Auburn Avenue and Wellington Place, where the Children's Convalescent Home stands. In the valley between these buildings was Feeney's dairy farm.

Residents who did not maintain their own stables, reached the business district by an omnibus line that

climbed the slopes by way of Liberty Street. The Main Street Inclined Plane was not built until 1872. Then passengers rode in horse cars from Fourth Street to Mulberry and Main Streets, took the Inclined Plane, and at the top of the hill transferred to horse cars.

The first church on the hill was founded by the Methodists in 1851 and they built at Auburn Avenue and McMillan Street. The Baptist Church was organized in 1856 and built a frame church on Auburn Avenue where the stone church stands today.

Presbyterians living on Mount Auburn still belonged to downtown churches and made the long trip to the city every Sunday. The Presbyterian denomination had been divided for nearly thirty years into two "Schools." The "schism" was approaching its end and has no bearing upon this history excepting to show the generous spirit of the men and women who organized the church on Mount Auburn.

For several years the Sessions of five "Old School" churches held meetings to consider church extension. At their meeting of December 19, 1866, the following resolution was adopted:

> "Resolved, That a Committee be appointed to solicit the names of the persons willing to enter into the formation of an Old School Presbyterian Church to be located on Mount Au-

> burn so soon as a sufficient sum of money is subscribed to purchase a lot and to erect a Church building and that the same Committee be empowered to solicit subscriptions upon the field and in the city for the purpose aforesaid."

Mr. Moses F. Thompson, Mr. Hugh Stewart, Mr. John Wynne and Mr. T. C. Rowland were appointed members of the Committee. Mr. Stewart and Mr. Rowland had moved to Mount Auburn just before this time.

On the evening of January 10, 1867, these four men met at the Thompson home, on Albion Place, and were joined by eight others, making the number beloved in biblical times, the Twelve. The newcomers were Col. Samuel S. Fisher, Col. Robert Lachlan, Capt. George L. Rathbone, and the Messrs. Matthew Addy, Anthony D. Bullock, Obediah Nehemiah Bush, George A. McAlpin and George W. Pickard. Many of them were members of "New School" churches; indeed, the representation was about equal but the record says that they worked in "unity of the spirit and in the bond of peace."

They determined to call a "public meeting" for March 14, 1867, to hold it in the basement of the Methodist Church, and to invite all Mount Auburn Presbyterians, whether they were members of "Old" or "New" School churches.

These men were citizens of considerable standing. Col. Fisher was a patent attorney; Mr. Stewart

had a grain elevator. Others were dealers in cotton, lumber, wool, iron, wholesale dry goods and hats.

The "public meeting" was held on March 14th and was followed by another on March 28th, at which a committee was appointed to obtain the subscriptions. Twenty-five thousand dollars ($25,000) had been agreed upon as a minimum amount for lot and building and the committee reported at a meeting held April 9th that progress toward raising the sum was encouraging.

The lot, where the present church stands, was bought June 1, 1867, from the Hon. William M. Corry, and deeded to Mr. Thompson until the Society should have legal authority to own property. The lot was 226 feet wide and cost $5,679.00.

The first legal steps toward incorporation were taken July 23, 1867, with Mr. Thompson as President and Mr. Pickard, Secretary. The other incorporators were Col. Fisher, Judge Edward F. Noyes (later a Governor of Ohio), the Messrs. Addy, Bullock, Bush, McAlpin, Rowland, Stewart, Wynne, George B. Hollister, Theodore N. Johnson and Joseph J. Starr and Mrs. Rowland and Mrs. Thompson. The first trustees chosen were the Messrs. Addy, Bullock, Fisher, Thompson and Wynne.

By July 30th the architect, Mr. J. W. McLaughlin, had been selected and the contractor, Mr. Myers Douglas. Mr. Starr had agreed to give his personal

attention to the building and the choice of furnishings. Ground was broken early in April, 1868.

During the summer and fall of that year, Wednesday evening prayer meetings were held in the chapel of the Orphan Asylum and *there, on October 13, 1868, the formal organization meeting was held.*

Upon motion of a member of a "New School" church, the church affiliated itself with the "Old School."

There were sixty-nine (69) charter members. The largest group, twenty-nine (29), came from the Second Presbyterian Church and included the Addy, Brown, Bush, Fisher, French, Gray, Hanover, Hull, Mitchell and Pickard families, Mr. Butler, Mr. McCormick and Miss Swan. Five persons came from the Central Presbyterian Church, Mr. Robertson and the Rathbone and Wynne families. The Second and Central churches combined in 1912 to form the Church of the Covenant.

Seventeen members came from the Seventh Presbyterian Church, then on Broadway near Fourth Street. They were Mrs. Bullock, Mrs. Long, Mrs. Reakirt, and the Hollister, Johnson, McAlpin, Rowland, Stewart and Thompson families.

The Richardsons came from the Third Presbyterian, the Tice's from the Poplar Street church and Mr. Kidd from the First Orthodox Congregational. Mrs. Butler and Miss Alice Butler came from Lawrenceville, Pennsylvania, and Miss Cros-

sette (a teacher at the Mount Auburn Young Ladies' Institute), from Salem, Pennsylvania. The Johnsons brought letters from a church in Ironton, Mr. Norton from Cleveland, Mr. George H. Hull from New Orleans, Mr. Post and the Lewis family from New York.

The McAlpins lived in Clifton, the Grays and the Browns on Ohio Avenue, and the Bullocks on Oak Street. The others lived on Auburn Avenue and East Auburn Avenue and the few streets that led off of them. Near Hopkins Park lived the Tice's and facing the park on the East stood the homes of the Stewart and Noyes families.

Of these original church families few representatives are left on the church membership roll. Most of the families have died out or moved away. Mrs. Llewellyn Reakirt (Grace Reakirt) and Mrs. Arthur Lewis (Harriet Bush) were children of charter members. The only family represented by the third and fourth generations is the Bullock family.

The first Elders elected were Mr. Bush, Mr. McAlpin, Mr. Richardson, Mr. Rowland and Mr. Stewart.

The Committee to select a pastor consisted of Elders Bush and Stewart and Trustees Fisher and Thompson.

In the meantime the church building was approaching completion. The first meeting held in it was a prayer meeting on November 25th, in the

basement room which later served for the Sabbath School.

The Sabbath School was started January 17, 1869, with more teachers than were needed. (The history of the Sabbath School is given in another chapter.)

"The cost of erection having exceeded the original estimate by $7,000 or $8,000, additional subscriptions were made and the beautiful edifice was entirely completed and dedicated on the 31st of January, 1869, entirely free of debt at a cost of $32,000." So read the Minutes.

The dedication took place at three o'clock in the afternoon of the last day in January, 1869. There were addresses by several clergymen and a capacity attendance.

The church was built of wood and had a steeple. Because of the sloping ground, it was possible to have a well-lighted Sabbath School room in the basement and rooms for the sexton on the floor beneath that.

As for the interior, the pulpit stood at the south end of the building. Opposite it was a balcony, with space for an organ and choir, and below the balcony a wide entrance hall. An article in the *Cincinnati Commercial* for February 1, 1869, gives additional facts:

> "The pews are lined with bright red goods, neatly carpeted and very roomy. The pulpit

The "Old Wooden" Church

stands in a partially oval circle, surrounded with settees, chairs, etc. The *aisles are wide, giving sufficient space for two ladies or four gentlemen to pass along without overcrowding* * [days of hoopskirts]. . . . In the basement there is a large room used by the Sabbath School and immediately in the rear is a smaller

* Italics are the editor's.

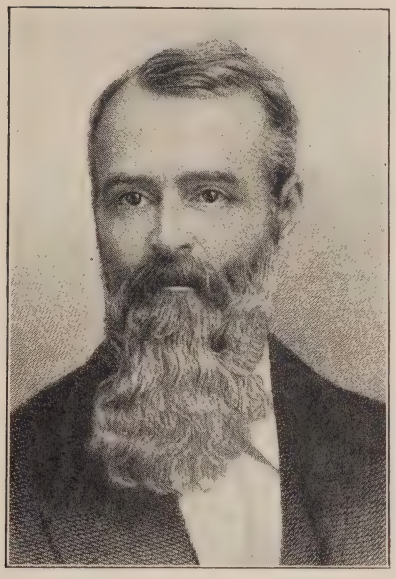
> one, fitted up for the Infant Class, containing seats for some fifty scholars, arranged in a triangle shape. These apartments, together with the vestry rooms, are furnished very tastily and the floor carpeted with a small-figure green Brussels."

On March 21, 1869, the Rev. Archibald A. E. Taylor, of Georgetown, D. C., who was visiting relatives in Cincinnati, preached in the new church. The entire congregation was attracted to him and at a meeting held March 31st, he was given an unanimous call. He arrived in June and was installed July 23, 1869.

Mr. Taylor was born in Springfield, Ohio, August 27, 1834, the son of a physician. He was educated (in part) in a private school in Cincinnati. He attended Princeton, graduating from the college in 1854 and the Theological Seminary in 1857. He held previous pastorates in Portland, Kentucky, Dubuque, Iowa, and Georgetown, D. C. He brought with him to Cincinnati a young wife and a boy by his earlier marriage.

The "Dictionary of American Biography" states that his was

> "An unusually interesting and attractive personality. He had a fertile mind, with a good deal of poetic imagination. He was long remembered for his kindliness, cheerfulness and good conversation. As pastor and teacher he showed a gift for winning the confidence of all



The Rev. Archibald A. E. Taylor, D.D.

1869–1873

sorts of people. His humor was abundant—in view of some, to a degree beyond what befitted a minister. He had a large library and read in many fields with fine appreciation."

The church, under Mr. Taylor's leadership, grew rapidly. New members came from other denominations as well as from other Presbyterian churches. The Sabbath School flourished.

From its earliest days the Mount Auburn church showed generous willingness to help others. In

May, 1869, it contributed $50 to the support of a city missionary at the City Hospital. In November, 1869, the Elders resolved that the church take the responsibility for the Sabbath School at the Presbyterian Church on Orchard Street, near the corner of Sycamore and Liberty. On March 14, 1870, the church assumed the $500.00 debt on the Lincoln Park Presbyterian Church. Still the members were contributing to home and foreign missions and to various other funds of the denomination and maintaining their own church.

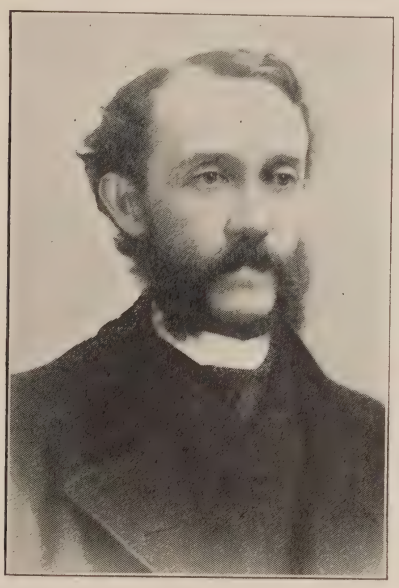
In that period it was customary for churches to raise much of their money for current expenses by renting pews. At a meeting held October 31, 1870, it was suggested that the maximum price for a pew be raised from $600 to $700 per year. Others urged the free pew system, but that plan was not adopted until some forty years had passed.

Ushering, in the days of rented pews, required intimate knowledge of persons and seating, for pewholders and their guests must be escorted to the right pews and strangers placed only in vacant pews.

The church opened without an organ. How an organ was secured is told in the chapter on the Women's Activities.

The University of Wooster, a Presbyterian college founded in 1866, gave Mr. Taylor an honorary degree of Doctor of Divinity in 1872 and called him to be its second President. His resignation was accepted with great regret in January, 1873.

Dr. Taylor served Wooster as President, as a professor and as a trustee until 1902. He also served the Presbyterian Church as the editor of church



The Rev. Edward D. Ledyard
1874–1883

papers. He held a pastorate in Columbus from 1892 to 1899 and died in Columbus in 1903.

The second pastor was the Rev. Edward D. Ledyard, who was installed on Monday, April 20, 1874.

Mr. Ledyard was born in Philadelphia, May 11, 1841. He graduated from Princeton College and

Seminary. His first pastorate was at Rondout, New York, from 1867 to 1874.

During Mr. Ledyard's pastorate, a parsonage was built on the east side of the church. The land was purchased from Mr. Benjamin Evans for $750. Apparently the first idea had been to build a frame

THE PARSONAGE—1874

house, but at a meeting held April 19, 1874, a resolution was adopted to build with brick. The cost was "not to exceed $9,000 including the fence." Mr. Jethro Mitchell was chairman of the building committee.

On the first floor was the library, the parlor and the dining-room, large rooms with open fireplaces.

The butler's pantry was connected by dumb-waiter with the kitchen on the lower story. On the second floor were four bedrooms and a bathroom, and the maid's room and attic filled the third floor.

The parsonage was modernized in 1919 before the arrival of the Christie family and again in 1932 for the Montgomery's.

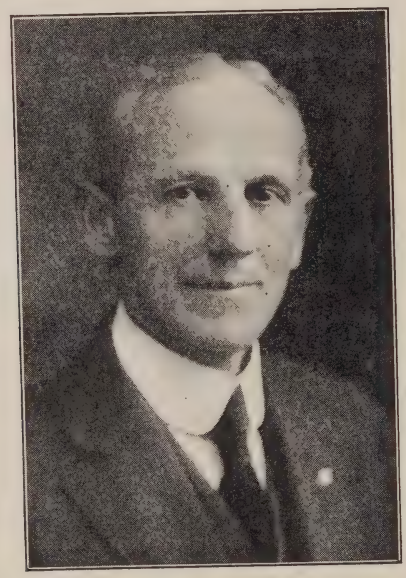
Mr. Ledyard resigned in 1883 to accept a call to the Second Presbyterian Church at Steubenville. About the first of the year 1895 he went to the Second Presbyterian Church of Danville, Kentucky, and there he died in August, 1895. The *Herald and Presbyter* says of him that he was a "scholarly and accomplished minister, a preacher of power and a man of much loveliness of character." The Ledyards had two daughters and a son. The younger daughter married a missionary to Brazil.

In 1877, a young man, very young for such responsibilities, came to the church as its sexton, George J. Smith. The eighteen-year-old stripling had worked as "house boy" for the Johnsons, who were then moving to Portsmouth and who recommended him highly.

George Smith served the church continuously, faithfully and well for fifty-six years—a remarkable record—and retired in 1934. He still carries the responsibility for the Communion Service.

George Smith brought to his duties the standards of an elegantly managed residence and he kept the

church in beautiful order. How he was regarded by church folks can be illustrated by a story of conversation overheard. A small neighbor said to one of the Christie boys, "This is a fine church of your



GEORGE J. SMITH, Sexton
1877–1934

father's," and Andrew Christie answered, "This church doesn't belong to my father. It belongs to George Smith."

Sunday was the hardest day of the week for the sexton. After the Sabbath School closed, the room

must be set up for the Young People's Society, and after church hours the auditorium must be freshened for the evening service.

Working for the Ledyard family was a pleasant young girl, whom they invited to accompany them to Steubenville. She hesitated, then declined, and one of Mr. Ledyard's last duties in Cincinnati was to marry Mollie Kinslow to George Smith. On the anniversary of fifty years of service to the church, the congregation presented to George and Mollie $1,000 as a mark of esteem.

George always kept a friendly eye on the parsonage and often he and his wife lived in it during the summer vacations of the ministers.

At a congregational meeting held May 28, 1884, the Rev. Teunis Slingerland Hamlin was called to be the pastor of this church and he arrived the first of October.

Born on a farm in Schenectady County, New York, May 31, 1847, he went to Union College, Schenectady, graduating in 1867. He was principal of the high school at Ypsilanti, Michigan, and then of a public school in Detroit. He went to Union Theological Seminary in New York City, graduating in 1871. He was married in 1873 to a young woman he had known at Ypsilanti. They brought to Cincinnati one son. Mr. Hamlin had been pastor

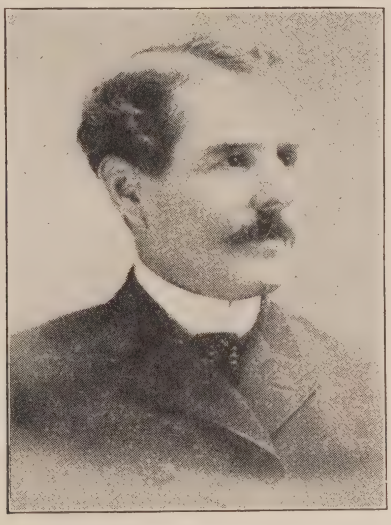
of a Presbyterian Church in Troy, New York, for thirteen years.

Mr. Hamlin was a good preacher and organizer and an exceedingly popular pastor. He was informal, visiting as happily in the kitchens as in the

The Rev. Teunis S. Hamlin
1884–1886

parlors of his parishioners and the parents of Sunday School pupils. Under his leadership the church experienced great spiritual and temporal prosperity. A vigorous Young People's Christian Union was launched.

Unfortunately for Mount Auburn, Mr. Hamlin was called to be the first pastor of the Covenant Church in Washington, D. C. He left Cincinnati in 1886, to the grief of the whole congregation. He served the church in Washington until his death, April 17, 1907.



The Rev. George L. Spining, D.D.
1887–1890

Almost a year later the next pastor was installed, October 7, 1887. He was the Rev. George Lawrence Spining (pronounced Spinning).

Dr. Spining was born in Dayton, Ohio, May 13, 1840, but moved as a boy to Kansas. During the

Civil War he fought in the 7th Kansas Cavalry and in the Indian War of 1863. He studied at Highland University in Kansas and at Hanover College, Indiana, and graduated from McCormick Theological Seminary in 1869. Before coming to Cincinnati he held pastorates in Cleveland and San Francisco.

When Dr. Spining came to Mount Auburn the population was growing rapidly. After the floods of 1883 and 1884 many families decided to move to the hilltops as soon as they could buy or build houses there. In 1885 the Sycamore and Vine Streets cable car lines were projected and their completion added greatly to transportation facilities. Four years later electric cars superseded horse cars on Auburn Avenue.

The little church had been outgrown. At a meeting held January 4, 1888, it was definitely determined that a new building was needed and a building committee was appointed. There was talk of moving to another location. One proposal was that the property of the Orphan Asylum be purchased. The site was ideal for a church and the institution would benefit by having money to buy a place in the country and rebuild on the cottage plan. Another suggestion was that the church buy the triangle across the street from it, on which stood the Corry homestead, remodeled for "Wycoff's Academy" for boys.

Then came the disaster.

It happened on Wednesday, October 10, 1888. George, the sexton, had just left for his luncheon and there was nobody in the church. The Rev. Dudley W. Rhodes, rector of the Church of Our Saviour, whose home was on the north side of McMillan Street, saw from his windows smoke curling up around the roof of the Presbyterian Church. He gave the alarm and hurried over to the parsonage. The *Commercial Gazette* told the story thus:

> "Without wasting any time, he and Mrs. Spining, the brave wife of the pastor of the church . . . at once started to save what church property they could. They rescued the library, quite a valuable one, and covered the organ . . . with what came to hand, thus saving it from water. . . . The Salvage Corps . . . perfected their work by adding . . . heavy tarpaulins.
>
> "The roof was completely destroyed and had fallen into the handsome auditorium, a confused mass of burned and blackened timbers. The interior of the spire was burned and it was much weakened by the flames. . . . The furniture of the apartments beneath the auditorium was nearly all rescued."

The newspaper account adds that the fire engines came from downtown as well as from Corryville; that the walls stood but were seriously damaged.

The Church of Our Saviour, the Mount Auburn Methodist Church and the German Lutheran

Church immediately offered the congregation the use of their edifices.

A congregational meeting was called for October 22nd. It was agreed that the necessary funds should be raised to remove the debris and erect a stone structure on the old site. A building committee was named, consisting of Trustees Matthew Addy, Griffith P. Griffith, J. H. Stewart, George K. Thompson and Henry C. Yergason and three representatives of the congregation at large, Mr. Pierce J. Cadwallader, Mr. Thornton M. Hinkle and Mr. Louis E. Miller.

This probably was the hardest-working committee in the history of the Mount Auburn Church. The minutes of its meetings, from 1888 to 1891, cover a whole book and are as big as the trustees' minutes from 1866 to 1888. There were many questions to decide: the disposition of the cushions, carpets and other furniture in the burned church, the sale of the organ, the choice of an architect (on competitive plans), the awarding of contracts, the observation of the building as it progressed. The firm that laid the stone work failed—it had underestimated the costs. Mr. Addy, as chairman of the committee, was tireless.

The architect chosen was Mr. H. E. Siter, on a basis of five per cent of $45,000 regardless of final cost. Dr. Spining himself solicited funds and there was insurance on the old "wooden" church. The committee anticipated spending $46,224.70.

In the meantime the church work continued. The Academy building was rented to accommodate both the church and the Sunday School, though it was inconvenient and only a part of the congregation could see the preacher.

Dr. Spining was a minister with missionary zeal. He rented Turners' hall in Corryville, to preach to those who would not come to Mount Auburn to church services.

He interested Mrs. Addy in providing a permanent place for his extension work and, in May, 1889, she bought the lot at the southeast corner of Vine and St. Clair Streets and gave it to the church, hoping that a substantial brick chapel might be built there. Mr. Siter gave his services as architect and the same building committee took the responsibility for the smaller edifice too.

The chapel was completed and dedicated January 3, 1890, at a cost of $9,350.00 and was named Clifford Chapel in memory of a son of Mr. and Mrs. Addy, a boy who had been killed in an accident in their home on Southern Avenue.

As soon as it was ready for use, Clifford Chapel served the Mount Auburn congregation for church purposes while the larger church was under construction.

This is not the place for a history of the Clifford Presbyterian Church. For nearly twenty years its communicants were considered members of the

Mount Auburn Church. The deed to the property was transferred in 1913.

The cornerstone of the new Mount Auburn Church was laid June 24, 1889, with appropriate ceremonies. It can be seen at the northeast corner of the church, near to the parsonage.

Mt. Auburn, the Host Church

Early in 1890 Dr. Spining accepted a call to the Phillips Memorial Church in New York City, and he moved with his wife and two daughters. In 1906 he was Pastor Emeritus of the church in South Orange, New Jersey. He died in Pasadena in 1923.

The first service in the new church building was held in the Sunday School room, March 2, 1890, with Mr. Ledyard preaching the sermon.

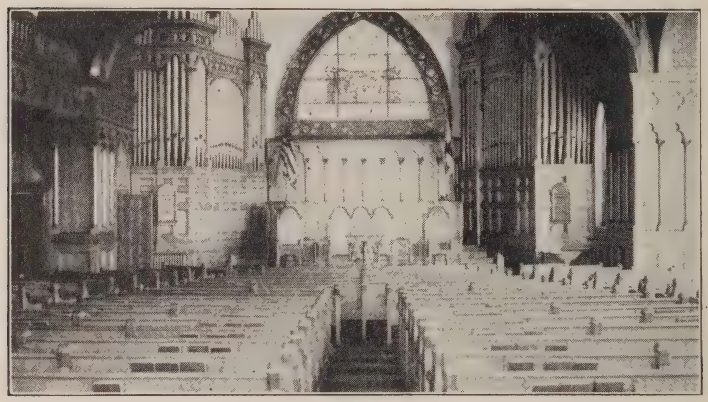
The pastor chosen for the church in its new home was Mr. Henry Melville Curtis, who was installed December 21, 1890.

Mr. Curtis was born June 28, 1849, in Middleburg, Ohio, where his father was a minister. He graduated from Adelbert College, Western Reserve University, in 1871, and from the Auburn Theological Seminary in 1874. He received the honorary degree of Doctor of Divinity in 1893, from Miami University. Dr. Curtis was pastor at Olean, New York, Belvedere, Illinois, and Flint, Michigan, before coming to Cincinnati. He brought a wife and two sons.

The congregation worshipped in the Sunday School room for more than a year before the auditorium was ready for use. The first auditorium services were held on Sunday, May 10, 1891, with Mr. Curtis in the pulpit and the choir of the Second Presbyterian Church providing the music. Pews and balcony were filled, extra seats were placed in aisles and still many stood. In the evening there was a Union service, five pastors of neighboring churches assisting. Such a spirit of Christian fellowship pervaded that the seating was entirely inadequate and "hundreds were turned away."

The church was then, and is still, a very beautiful example of ecclesiastical architecture. Conform-

ing to the general rules for church buildings, the auditorium is in the form of the cross, the symbol of Christianity. The vaulted roof of the interior shows this influence more plainly than the exterior of the edifice. The windows curve upward like the Gothic arch. The straight paneling ends in the trefoil arch, symbol of the Trinity.



THE MOUNT AUBURN PRESBYTERIAN CHURCH
(Interior)

It is unquestionably one of the finest church buildings of the decade in which it was erected, in the whole country. Typical of the times are the sloping and carpeted floor, the large, comfortably wide, cushioned pews curving so that all worshippers face the pulpit. Originally the choir loft was separated from the pulpit in front of it by dark red velvet curtains hung from a brass rail. This and

the velvet pulpit chairs have disappeared, but they were typical of the 1890's. So is the oak paneling.

Also typical of the period are the windows. Over the organ loft is the picture of Christ blessing the little children—like a great painting in oils, it tells the story in stained glass. In the west wall is a window even larger and with figures heroic in size, illustrating the parable of the Sower gone forth to sow. "Some seeds fell by the wayside . . . others fell upon the rocky places . . . some fell among the thorns . . . and others fell upon the good ground." Matthew 13:3-8 and Mark 4:3-8. The individual pieces of glass are large, unlike the usual cathedral glass, and are very rich in color.

As in the old "wooden" church, on the story below the auditorium is a room the size of the auditorium, used for the Sunday School, for lectures and prayer meetings, for young people's meetings, for suppers and bazaars and for all sorts of social gatherings. It is a very beautiful room with its deep bay to the south, where the sun streams through the windows. Adjoining it are a smaller room separated by roller partitions, a cloak room originally used for the Sunday School library, a church office and a roomy kitchen. Again there are rooms in the lower basement. The pastor's study is above the east vestibule and flanking the balcony, to the west, are rooms for classes or societies above the other vestibule.

In May, 1892 (why then?) the church celebrated its twenty-fifth anniversary. The proceedings began Saturday evening with a delightful program and social evening for which the ladies were responsible. On Sunday evening Dr. Taylor, the first pastor, preached. The evening was devoted to historical reminiscences.

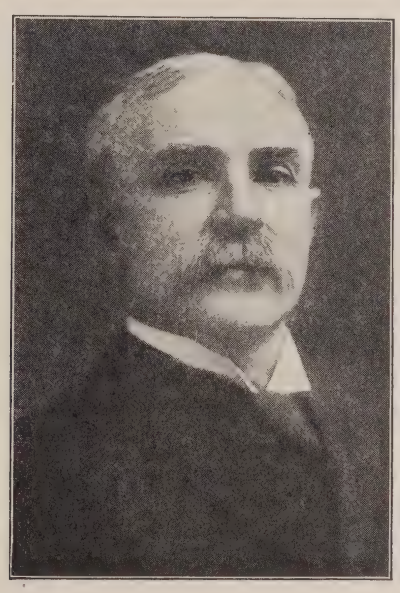
The church was thriving, but over it hung a debt. The building had cost not the estimated $46,000 but $125,000. The debt was approximately $20,000. Mr. Addy was worried and was ill. He wanted to see the debt cancelled during his lifetime and in November, 1895, offered to pay one-half of the debt if the rest could be raised by May 1, 1896. The subscription list contained the names of the humble and the wealthy and the amounts given vary from one dollar to thousands, and every dollar meant sacrifice on somebody's part. By March 9, 1896, the amount had been secured.

The members of the church had been unwilling to *give* the church to their Lord until they had fully paid for it; they dedicated it May 3, 1896.

Dr. Curtis was assisted at the dedicatory services by two former pastors, the Rev. A. A. E. Taylor and the Rev. Teunis S. Hamlin and by Dr. E. Trumbull Lee of the Second Presbyterian Church.

Now came years of prosperity and worldliness. The young folks grew up, a surprisingly large proportion of them went to college, and few returned

to take their places in the church life. The membership of the church grew but the attendance decreased. The golf links became real rivals of churches. The Sunday evening services were aban-



The Rev. Henry M. Curtis, D.D.

1890–1911

doned. It was harder to find experienced Sunday School teachers.

At the parsonage, both Curtis boys had left to go into business in other cities, and in 1908 Mrs. Curtis died. In 1911 Dr. Curtis resigned on account of ill health.

Dr. Curtis had served the church for twenty-one years, its longest pastorate. He saw its membership grow from 321 to 575, while, to use the term familiar in labor circles, the turnover was more than 1,000. He also saw changes as the older generation died and younger persons took their places. He once remarked that only about two dozen names were on the rolls in 1890 and still there in 1910.

In those twenty years Dr. Curtis had been with every family in its sorrows and its joys, and he was greatly loved.

Dr. Curtis was kind, sympathetic and tactful. He also had good business sense and determination. So when parishioners told him their troubles, he sought remedies for evils. Despairing men talked with him about the unreasonable rates of interest charged for personal loans and he became one of the organizers of a reliable and honorable loan and mortgage company. He settled the street car strike in 1899. He was president of the Legal Aid Society and vice president of the Associated Charities. Through his influence, the neglected property opposite the church was turned into a little park. He was interested in higher education and became a trustee and later the president of the board of trustees of the University of Cincinnati. Indeed, during his pastorate he was one of the most prominent clergymen in the city.

Soon after Mr. Curtis came to Cincinnati, there was a trial for heresy that rocked the city. It was the trial of the Rev. Henry Preserved Smith.

Mr. Smith was born in Troy, Ohio, in 1847. He graduated from Amherst College and Lane Theological Seminary. He studied at the University of Berlin and the University of Leipzig, imbibing much of the German attitude toward the "higher criticism." He made a trip to Palestine when travel there was difficult and dangerous. He became a professor at Lane Seminary in 1877.

Mr. Smith was tried for heresy in November, 1892, because of his teaching about the Inspiration of the Bible. The trial lasted several days and was discussed by hundreds of Cincinnatians of all denominations. Feeling was intense. The Smith family attended the Mount Auburn Presbyterian Church and most of its members sympathized with him. Mr. Curtis was outspoken in his championship of Mr. Smith and leading church members encouraged him. When Mr. Smith was found guilty, some of the members of the Mount Auburn congregation left the denomination in protest.

Mr. Smith taught afterwards at Amherst College and the Meadville Theological Seminary, and was librarian at Union Theological Seminary. He died in 1927.

With the single exception of the heresy trial, the relations of the Mount Auburn Presbyterian Church

and Lane Seminary were very cordial. In the early days, Dr. Edward D. Morris, a professor at the Seminary, was the friend who advised, who moderated meetings, and who filled the pulpit in emergencies. Later Dr. Edward Mack and Dr. Selby F. Vance were similar friends in need.

But the Lane Seminary professor to whom the church was especially indebted was Dr. John V. Stephens. He served as "stated supply" for many months during the first World War and carried the church safely through a difficult period in its history.

Returning to the pastorate of Dr. Curtis, one of the interesting, though short-lived, organizations was a Men's Club. It was not a religious society but a group that met for sociability and discussion. Planned as a Presbyterian club, nevertheless it attracted men from the entire community. A few years later the men formed the Mount Auburn chapter of the Presbyterian Brotherhood.

Dr. Curtis spent the last years of his life on a farm not far from Columbus, where one of his sons was in business. He was happy in directing the farm activities and was naturally regarded as the leader in the rural church which he joined. He died in 1915.

The Rev. Charles Lewis Neibel was called to the pastorate in January, 1912.

The Rev. Charles L. Neibel

1912–1917

Mr. Neibel was born in Dayton, Ohio, March 24, 1874. He prepared for college and spent his freshman and sophomore years at Antioch College and, at the same time, taught bookkeeping and accounting there. He graduated from Princeton College in 1900, took his Master's degree in 1902 and graduated from the Princeton Theological Seminary in 1903. He was assistant minister at the East Liberty Presbyterian Church of Pittsburgh and pastor of the Eastern Presbyterian Church of Washington, D. C.

Mr. and Mrs. Neibel (she was one of the Nevin family) were both accomplished musicians. His years in Cincinnati were saddened by her death.

Mr. Neibel was especially interested in church work for men and boys and was active in the Synod's committee on men's work.

He left the Mount Auburn church shortly after the beginning of the first World War, to become an Army Y. M. C. A. Secretary, in 1917. He was assigned to camps in Texas. At the close of the war he trained leaders and headed work for demobilized soldiers until his honorary discharge in 1919.

Mr. Neibel remained in Texas but went into business (oil). While he gave his week-days to the business field he devoted his Sundays to church work, teaching Bible classes and preaching in churches of several denominations. For a year he served as Guest Preacher at a church in Scranton, Pennsylvania, and similarly in Paterson, New Jersey. In both cases church mergers were consummated. He is now Stated Supply at the Westminster Presbyterian Church in Houston.

Mr. Neibel married again and makes his home in Houston.

The seventh pastor was called December 31, 1918, and installed April 21, 1919, the Rev. John Watson Christie.

Mr. Christie was the son of a minister. He was born in Frankfort, Kentucky, November 7, 1883. He

The Rev. John W. Christie, D.D.
1918–1931

was educated at Princeton University, graduating in 1904, and at the Western Theological Seminary in 1907. He also studied in Glasgow University, Scotland, and at Marburg, Germany. Before coming to Cincinnati, he was pastor at Columbus and at Van Wert. Mr. Christie brought to the manse his wife and four children and again the big house was lively and hospitable. Two more boys were born during the Christies' years in Cincinnati.

Mr. Christie was an excellent pastor and a hard worker. He "built up" the church and took inter-

est in civic and church activities in the city. He was especially interested in the hospitals and served on the boards of two of them.

Mr. Christie was a vigorous preacher, with a keen sense of humor, and attracted the young people. The University of Cincinnati was expanding and bringing to the city young men to fill its dormitory and fraternity houses. These young men came to church by dozens and filed to their places, usually in the bay, a sight pleasing to the older members of the church.

Since his congregation did not wish a second preaching service, on Sunday evenings Mr. Christie often preached to churches in villages or college towns.

When the mid-week prayer meetings failed to find support of church members, he substituted other attractions, as suppers, followed by mission study classes.

Mr. Christie was unselfish, doing much clerical work himself to save the church treasury. But he was eager to have church members give liberally to church and philanthropic agencies, holding before them the ideal of giving away as much or more money as they contributed to their own church expenses.

When he learned that a home for the aged, under Presbyterian auspices at Sidney, Ohio, was not prop-

erly financed, he interested experienced business men in putting it on a sound financial basis.

Repeatedly during Dr. (the degree was granted by Wooster during Dr. Christie's years in Cincinnati) Christie's term he was sought by other churches, but declined to leave. In 1931 he accepted the call to the Westminster Presbyterian Church of Wilmington, Delaware.

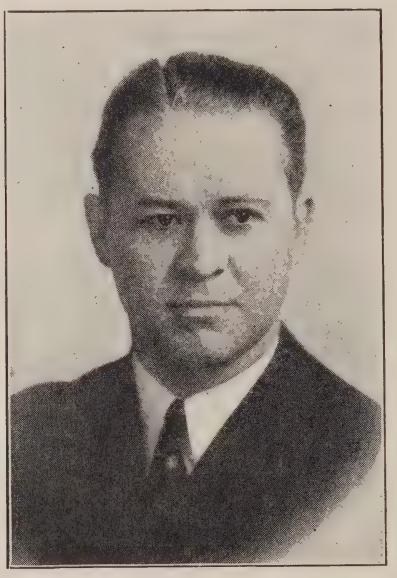
The *Cincinnati Presbyterian* said of him when he left:

> "In troublous times he kept his temper and his tongue and steadfastly loved his brethren, though never yielding his conscience or his convictions to their dictation. He has been friend of all forlorn causes and has shamed us into duty by his example. . . .
>
> "He is a scholar and a gentleman, exemplifying the best in our Scottish tradition. He is a student of books and of The Book: a lover of his fellow men."

During the interval between the departure of Dr. Christie and the arrival of the next pastor, a special committee secured a different preacher for each Sunday. It selected men of distinction and their sermons were outstanding.

In February, 1932, the Rev. William Edgar Montgomery was called from the assistant pastorate of the First Presbyterian Church at Binghamton, New York. He, too, was the son of a Presbyterian minister. He was born at Findlay, Ohio, June 26, 1901.

He graduated from the College of Wooster in 1923 and from Union Theological Seminary in 1927. He also studied at Columbia University.



The Rev. William E. Montgomery, D.D.

1932–1938

Young, enthusiastic, yet modest, he preached thoughtful sermons and drew large congregations. Strange as it may seem, while both he and Dr. Christie filled the church to its capacity, the maturer man attracted the younger people, the younger preacher appealed to the older ones.

At about this time enforcement of laws against placing additional chairs in the aisles made it impossible to seat the large numbers who came to Easter services. So the plan was adopted of having two identical services, one earlier than the other, and urging church members to come to the first and thus give their seats to strangers for the second service.

During Mr. Montgomery's pastorate a serious social situation developed in the southern end of Mount Auburn. There was friction between white people and a colony of negroes, settled at Dorchester and North Main Street. The problem was called to the attention of Mr. Montgomery and largely through his efforts a meeting was called for pastors of Mount Auburn churches and representatives of social agencies working in the suburb. One of the results of their conferences was the opening of a "center" for negro young people. The rent was paid by members of the Presbyterian Church and the social workers were paid by the National Youth Administration. This social experiment continued until the Government withdrew funds.

The sixty-fifth anniversary of the founding of the church was celebrated very informally with a dinner at which Mr. Frederick W. Hinkle spoke on the history of Mount Auburn.

Mr. Montgomery was merry and friendly and active in city-wide affairs, especially those connected

with religious education. Two colleges honored him with honorary degrees of Doctor of Divinity in 1938. He accepted a call to the Glens Falls Presbyterian Church and moved his family, Mrs. Mont-

The Rev. Bruce B. Maguire
1939–1942

gomery, a daughter and two sons, to New York State in December, 1938.

In May, 1939, the Rev. Bruce Brownlie Maguire was called to the pastorate. He came in the fall of that year, bringing his wife and baby boy.

Mr. Maguire was born in Youngstown, May 25, 1911. He was educated at Muskingum College, graduating in 1932, and at Xenia Theological Seminary in Pittsburgh, in the class of 1936. He also studied at the University of Pittsburgh and took his Master's degree there.

For two years he was student pastor for the Westminster Foundation at Murray State Teachers' College near Paducah, Kentucky. He resigned to study further at Ohio State University.

Mr. Maguire was just twenty-eight years old when he accepted the call to Mount Auburn. Conscientious, ambitious, the product of training which laid major emphasis on social issues, he felt responsibility for his strong convictions. A forceful preacher, he attracted large congregations and made for himself both adherents and opponents. In May, 1942, the Presbytery thought it best to dissolve the relationship between pastor and church.

Mr. Maguire returned to the field of work with young people, becoming Executive Secretary of the National Intercollegiate Christian Council, for California, Arizona, Nevada and Hawaii. His home is in Los Angeles.

Under Mr. Maguire's leadership the Seventy Club was organized for the younger married people of the Mount Auburn church. The significance of seventy was that the combined ages of a man and his wife must be under seventy. When the com-

bined ages passed that mark, the couple automatically retired from the association. The group met for study and discussion, as well as for sociability.

During Mr. Maguire's pastorate the policy of the Presbyterian mission board was changed and instead of contributing to funds distributed impersonally, the Mount Auburn church was asked to give to the support of just one missionary in the field. Mr. Clarence Falk, a young man about to start for India, was assigned to the church. He visited Cincinnati and met many of the church members.

The Mount Auburn church gave several persons to missionary work. The best known was Dr. Machle, once a Sunday School boy at Mount Auburn and later identified with Clifford Chapel. He went as a medical missionary to China and lost his wife and daughter in the Boxer rebellion.

Miss Isabel Hall also went to China and married another missionary, Mr. Thompson. Miss Cora Lafferty was sent to Japan, Miss Mary Forbes to Mexico. The Rev. James C. Boyer went into Home Missionary work in Oklahoma, and Miss Marguerite Butler (now Mrs. G. L. Bidstrup) teaches in a mission school in North Carolina. Yoel Yosef, a native of Tabriz, Persia, attended the church while studying medicine in Cincinnati. He returned to Persia.

More recently, Dr. and Mrs. Donald W. Jones took an active part in the Sunday evening meetings

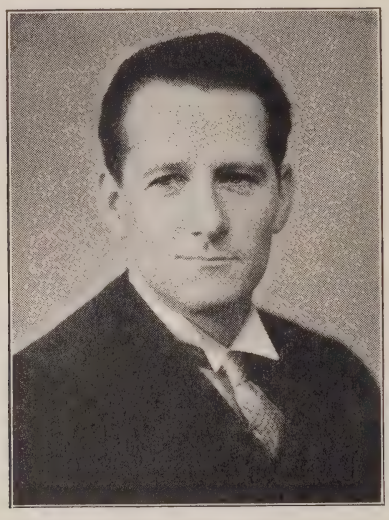
of the young people. Dr. Jones has just gone (1943) to India as a medical missionary and his wife will follow him as soon as she can secure a passport. Miss Mary Belle Lewis is in training as a nurse for the mission field, her courses being approved by the mission board.

After Mr. Maguire's departure, the Presbytery recommended that the church select an "interim pastor," a mature statesman of the denomination. The Rev. Leslie George Whitcomb, D.D., whose experience seemed to qualify him for the position, was chosen for one year. He was a graduate of Wabash College and McCormick Theological Seminary and had held successful pastorates at Evansville, Indiana, Chicago and Topeka and had served as President of the College of Emporia, Kansas.

At a congregational meeting held on Thursday evening, ~~March~~ November 11, 1943, Dr. Henry Carter Rogers of Washington, Pennsylvania, was called to the pastorate. He is the son of a Presbyterian minister and was born in Frankfort, Ohio, March 26, 1899. He served as a Second Lieutenant of Infantry in the first World War. He graduated from Hanover College in 1920 and from McCormick Theological Seminary in 1923. Hanover College honored him with the degree of Doctor of Divinity in 1936.

Dr. Rogers served as a home missionary in the Tennessee Mountains; he studied at the University of Chicago while serving as pastor at Goodland,

Indiana. From 1931 to 1935 he was the minister at the Westminster Presbyterian Church on Price Hill. Dr. and Mrs. Rogers have four children. Their friends are welcoming them back to Cincinnati.



Dr. Henry Carter Rogers

1943–

This sketch is far from being a complete history of the church.

It does not mention the men and women who served as assistants to the pastors and Sunday School Superintendents, as secretaries or visitors or directors of religious education. It does not list the ministers who preached during vacations or between pastorates.

It does not even mention the scores of church members who gave devoted services, year after year, to the duties of Elders, Trustees, Deacons and ushers; officers, teachers and librarians of the Sunday School; leaders of men's and women's and young people's and children's organizations; and those hundreds who filled the pews, coming faithfully and regularly to worship in the Mount Auburn Presbyterian Church.

MUSIC

It has been difficult to trace the history of music in the Mount Auburn Presbyterian Church. Sometimes it is mentioned in records of the Session, for it played an important part in the Sunday services. Sometimes it is mentioned in the records of the Trustees, for it did cost money. For many years one of the regular standing committees of the Board of Trustees was the Committee on Music.

Apparently during the first years of the church the singing was led by a precentor, who stood facing the congregation and led in the hymns.

In 1874 a pipe organ was installed, bought by the women of the church.

The first organist is mentioned simply as Miss Mason.

Probably the second organist was Miss Kate Handy, for the records say that she was "re-engaged" in 1880 and again in 1882. She was to play twice on Sundays, for the Preparatory Services, and at the Wednesday evening mid-week prayer meetings. When obliged to be absent she was to provide an "acceptable" substitute.

Whether or not Miss Handy directed the singers during her first years at the organ is not known. In 1882, Mr. William C. Cochran, the bass singer, was

engaged to take charge of the music and he was instructed to have a quartet. Miss Handy continued as organist.

In 1887, Mr. D. S. Johnston became the choir leader.

In 1888, Mr. Winfield S. Sterling was engaged as both organist and director of the choir, but after the fire he was dismissed, since there was no organ to be played.

Soon after the new edifice was opened, Mr. Edwin W. Glover came to the organ and served as director of the music until 1912. For several years Mr. Glover and a double quartet presented special musical services one Sunday evening each month. The programs were so fine that they drew music lovers from all over the city.

Mr. Glover's successor was Miss Louise Geier, who was organist and musical director until her death in 1915.

The next organist was Mr. Herbert J. Sisson, who came from New York City, hoping to establish himself as an organ teacher in Cincinnati, but returned to New York after a very few months.

In 1918 the organist was Mr. James Philip Johnstone. In 1919, Mr. John Yoakley came and remained until 1923. In 1924, Mr. C. Hugo Grimm took the organ and directed the choir for three years. Miss Constance Cochnower was the organist

in 1927 and was succeeded by Mr. Adolph Stadermann.

In 1929, Mrs. Lucille Scharringhaus Meyer became organist. She not only directed the quartet but she organized and trained an high-school-age choir and a children's choir and even taught a group of little children. Mrs. Meyer's term was longer than that of any organist excepting Mr. Glover. She left in 1939.

Mr. Ernest C. Daulton followed Mrs. Meyer. To the quartet he has added a volunteer chorus of young men and women.

Through most of the years the singers formed a quartet. For special occasions the quartet was augmented by additional professional singers and additional musical instruments, and as has been noted, in later years there have been children's and young people's choirs.

However, twice in the history of the church, there was only a soloist, picked, of course, for unusual ability as a singer and as leader of congregational singing. One of these was Mrs. Corinne Moore Lawson.

Not all of the musical events have been held on Sunday. In 1877 an elaborate cantata, "The Flower Queen," by George F. Root, was given by sixty women and girls.

At the time of the 1913 flood, when money was needed quickly for relief work in Hamilton and

Dayton, an impromptu concert with musicians volunteering to sing or play, was given in the Sunday School room and all Mount Auburn flocked to hear them. No tickets were printed and instead of paying admission fees persons contributed as plates were passed.

This is only the briefest sketch. It does not include a list of singers, many of whom were outstanding musicians. It does not name the men and women who served on Music Committees, but special recognition should be given to Mr. Walter Geier, who for twenty years, as a one-man committee, had complete charge of the music, selecting the organists and singers, and giving faithful and conscientious service.

THE SUNDAY SCHOOL

The officers of the Mount Auburn Presbyterian Church, realizing the importance of the educational department of the church, announced from the pulpit at the Sabbath morning service January 17, 1869, that a Sabbath School would be organized at an afternoon meeting that day.

Pursuant to this call, a large number assembled in the lecture room at the appointed hour, three o'clock, with Mr. George B. Hollister as chairman and Mr. Matthew Addy as secretary. The election of officers resulted in Mr. Samuel S. Fisher and Mr. Obediah N. Bush being chosen as co-superintendents, Mr. Joseph J. Starr, secretary and treasurer, and Harvey Lewis and Charles O. Wells, librarians.

One hundred and twenty-three scholars and twenty-three teachers responded to this call.

Mr. Fisher, assuming the duties of superintendent, spoke a few words on the requisites necessary for a successful Sabbath School teacher, stressing regularity and punctuality together with an interest in and love for the work.

The second Monday evening of each month was chosen as the time for the Teachers' prayer meeting, to be held in the Sabbath School room or in the homes of the several teachers. These gatherings

opened with devotional exercises, followed by the discussion of a given topic relative to the welfare and betterment of the school.

In May of this year a committee consisting of Mr. T. C. Rowland and Mr. J. J. Starr was selected to draft a Constitution.

During this first year four hundred and fifty volumes were chosen with great care and placed in the Children's Library. As there were no suburban branches of the Public Library at that time, this department of the Sunday School proved an attractive one. A plea was made for a Teachers' Library also and for suitable books for the Bible Class. The response was gratifying and Bibles, Concordances and other reference works were soon to be found upon the shelves.

Miss Nellie Starr was organist and had complete charge of the music. Miss Haines taught the Infant Class and Mr. Addy led the Bible Class.

After the Rev. A. A. E. Taylor became the pastor, he and Mrs. Taylor were present every Sunday, ready to serve in any capacity.

By November the school boasted of thirty-two teachers and three hundred and sixty-nine scholars, a very creditable increase.

Great stress was placed upon punctuality in those days. Each child was expected to be in his class on time, to take part in the opening exercises, which

consisted of the singing of hymns, reading of the Scriptures and prayer. Teachers were required to be present fifteen minutes before the opening hour.

The chairs for the classes were arranged in three-sided squares, around the teacher's chair in the center. Thirty minutes were devoted to the study of the lesson, found in the Westminster Quarterly, and reciting the Golden Text for the day. A tap of the bell announced the end of the lesson period, when all scholars again faced forward to hear a few pertinent remarks by the superintendent or pastor, and the report of the secretary and treasurer, stating the attendance and the amount of money contributed. There was a word of prayer before the dismissal.

The primary department or "Infant Class" had a separate room and conducted its exercises independently of the Sabbath School proper, excepting the "penny" contributions, which helped to swell the coffers.

Much real study was expected of the Sabbath School children. They learned by heart the list of books in the Old and New Testaments, the Shorter Catechism, the Apostles' Creed, favorite Psalms and other verses of the Scriptures.

The enrollment during the second year reached the peak of five hundred. Thirty-five of the young people and several teachers united with the church. Interest in the library continued to grow and many gifts of books were added.

In May, 1872, by vote at a teachers' meeting, the time for the Sabbath School was changed from three in the afternoon to nine-thirty in the morning, but the attendance fell off and in December the time was changed back to the afternoon. It is interesting to note the comment of the Superintendent: "I admit it might take less of our time to come in the morning, but should we not rather be willing to make some sacrifice and give *any* portion of the day to the work of teaching the Gospel to the young?"

Two of the duties expected of a teacher were conscientious preparation of the lesson and visiting his pupils at least twice each year. He was also expected to "follow up" pupils absent two Sabbaths in succession.

In the year 1878 it was decided to give a prize to each child having a perfect attendance record for forty Sabbaths and having twenty-six perfect lessons. No one who was inattentive was considered as being present. The record of attendance and work accomplished was kept by the teacher in a book supplied for the purpose.

Mr. George Gray, the Superintendent at this time, read a paper on "How to Interest Children in Benevolences." So it was determined to ask each child and each teacher to make a monthly pledge for Benevolences, the pledges to be paid on the first Sunday of each month and given to the class

treasurer, to be kept until Children's Day, then dedicated with appropriate ceremonies.

Again in February, 1886, the subject of rewards was considered and it was decided to give prizes to any child who brought five or more new pupils, who attended regularly for at least two months. In the Infant Class rewards were given for attendance and recitation of the Golden Text for forty-six Sundays.

The older pupils who wished to compete for prizes were asked to report in the Sabbath School room on the last Sabbath of each quarter, to take written examinations and recite orally the Golden Texts. Those with averages of 80%, 75% and 70% were entitled to awards of first, second and third grades. The committee that prepared the questions and marked the papers was empowered to draw upon the Sabbath School treasury for the prizes.

In the interim between the burning of the old "wooden" church and the completion of the new, the Sabbath School met first in the academy building across the street and later in Clifford Chapel.

In the new church building the Sunday School was held in the mornings. The Infant Class occupied the room to the north of the Sunday School room and shared the opening exercises. As the floor in that room is higher than that of the larger room, the small children could see over the heads of the others. When the time came for the study of the lesson, the roller partitions were pulled down and

the little children grouped themselves around their teachers.

In 1895, the class having the greatest percentage of its members present for a month was permitted to have the "Silk Banner" stand in the class square until it was wrested from that class by a more energetic rival. This created a spirit of happy competition and just pride, as the classes vied with one another for possession of the banner.

Frequently "Book Parties" were given to replenish the library, the price of admission being one book.

The Christmas entertainments in the "Olden Days" were gala events. Children from far and near, regardless of denomination—and attendance at this period of the year increased by leaps and bounds—came to enjoy the elaborate decorations of holly, mistletoe and Christmas tree and to listen to the much-practiced, well-advertised program. There was always a delightful cantata with the proverbial jolly old Santa Claus. All who came received oranges and boxes of candy.

Ideas concerning teaching changed about 1910. Classes were fewer and larger and wanted some measure of privacy for the lesson period, so after the opening exercises they scattered to all corners of the building. But big and little ones alike enjoyed being together for occasional programs such as those of Children's Day.

The first attempt to have a Sunday School orchestra was made in 1895, when a few instruments, played by the older boys and girls, added their volume to the music of the piano and small organ.

From time to time thereafter, there were small orchestras but in the 1920's and 1930's the orchestra contained a dozen or more players, well drilled by Mr. Arthur Knecht, a member of the Cincinnati Symphony Orchestra. They not only accompanied the singing of the hymns but added greatly to the beauty of the service by playing fine musical compositions.

The Sunday School of the Mount Auburn Presbyterian Church, like the church itself and its other organizations, always responded generously to calls for worthy causes. No plea went unheeded and committees were continuously at work sending help to foreign fields as well as the home agencies and the needy families in the very shadows of the church.

Classes for children are constantly changing, as the individuals grow from babyhood to childhood and to youth. But one class has been in existence for seventeen years, the Loyal Women's Bible Class. Organized January 31, 1926, with Mrs. John Coburn as its first president and Mrs. Fred L. Hardert as teacher, it has met regularly every Sunday for the study of God's Word and once a month for "good works."

The Sabbath School became the Sunday School and it is now called the Church School. Curricula and teaching methods changed with the years. Teachers followed teachers, but throughout the history of the church its members have endeavored, to the best of their ability, to teach "the Gospel to the young" of the church and the neighborhood.

OTHER ACTIVITIES FOR THE CHILDREN

The Sunday School has not been the only activity for the children. Mr. Ledyard enlisted the boys in a boys' mission band and Mrs. Ledyard had a mission band for girls. Again, during Dr. Curtis's pastorate, there was a mission band.

During Mr. Hamlin's pastorate the King's Daughters were organized for girls in their early teens.

On the first of April, 1896, the Boys' Brigade was organized. An officer from Fort Thomas served as the first drill master, but later Mr. Patrick Ballard, a Civil War veteran and a member of the church, took charge. The full name of the organization was Company D, 4th Regiment, 1st Ohio Brigade of the United Brigades of America.

In 1920, Mrs. Christie organized the Sunshine Light Bearers, with Miss Ada Wieger and Miss Lucia Blum (now Mrs. Charles D. Cary) as assistants. This group was discontinued three years later but was reorganized in 1925 by Miss Wieger and Miss Mary S. Resor. About 1939 the name was changed to Friendship Center and there were more than sixty children in the club. By means of entertainments they raised money for missions and the Red Cross and Community Chest. But their chief

work was the study of foreign countries through lessons and by building miniature villages to show the everyday life of the lands studied.

The children's choirs are mentioned in the section on Music.

The church maintains troops of Boy Scouts and Girl Scouts. The basement room for Boy Scouts was furnished by the women of Circle Five.

Recently organized is the Junior Worship Guild.

In 1929, the church, with other churches of the neighborhood, entered into a cooperative effort to take the Message to the unchurched children of the community as well as to increase the opportunities for religious instruction for children of church families. The system is known as the Week-day Church School. Children are released from the public school one period each week to go to a near-by church for religious education.

Similarly neighboring churches hold Daily Vacation Church Schools each summer.

For three weeks the children spend the mornings at one of the churches for Bible study, handwork and games. Occasionally they take trips to places which illustrate the subjects they have discussed.

ACTIVITIES OF YOUNG PEOPLE

When Mr. Hamlin was the pastor, the Young People's Christian Union was formed. It met Sunday evenings in the Sunday School room and had its own officers and program. Topics were announced in advance and the members came prepared to speak extemporaneously or to read verses of Scripture or quotations from other literature. Hymns were sung and prayers offered. The organization appealed to young people of the entire suburb regardless of denominational affiliations. It had its social side, too. On snowy nights the vestibule would be full of bob-sleds and after the meeting adjourned the young people went as a body to coast.

Later the young people formed a chapter of the Christian Endeavor Society. Later again they called the group the Young People's Society and recently adopted the name of the Westminster Forum.

In the early days the young people came from supper at their own homes. But as the group from the University increased and students came also from other educational institutions and nurses from the hospitals, it was found that for many of them no provision was made for Sunday suppers where they boarded. So a simple supper was served at the

church, which added greatly to the pleasure and sociability of the meetings.

The young people of high school age have the Tuxis Society.

WOMEN'S ACTIVITIES

The "ladies" of the church were active from the very beginning. A weekly "Sewing Society" was formed February 6, 1869, with Mrs. Stewart, Mrs. Addy, Mrs. Mallon, Mrs. Pickard, Mrs. Starr, Mrs. Reakirt, Mrs. Trevor, Mrs. Rowland, Mrs. McAlpin, Mrs. Butler, Mrs. Haynes, Mrs. Bush, Mrs. Hollister, Mrs. Bullock, and Mrs. Thompson present and it was decided to have membership dues of "50 cents and 10 cents for each absence." In the fall of that year work was begun in earnest. A letter having been received from a missionary in Catawba, Kentucky, stating the needs of himself and family, the ladies decided to prepare a box of clothing and send it to them. A purchasing committee was formed to buy "one bolt of muslin and 20 yards of cotton flannel." Another committee was appointed to cut garments and prepare sewing for the next meeting. One of the ladies loaned her sewing machine and the members went to their tasks with great enthusiasm. Much clothing was contributed and bought and by December 2 the contents for the box were finished and at a regular meeting it was packed and ready to be sent—valued at $350.00.

The old minutes of the Sewing Society speak of such interesting things as "army blankets, shirt

bosoms, balmoral skirts, delains dress goods, raglan polonaise."

Needs came pouring in, not only from missionaries, but from the poor of our own church and from the neighborhood, so a committee was appointed to investigate the needy families and report to the Sewing Society. As many as fifty children from the poor families of our Sunday School came to the Sewing Society to be measured for clothing. A Children's Sewing School was organized with 60 to 70 children which rapidly increased to 150.

The need was felt for a constitution, so Mrs. Taylor, the pastor's wife, and Mrs. Charles Reakirt, drew one up and it was adopted by the society January 10, 1870, under the name of the "Ladies' Missionary Society of the Mt. Auburn Presbyterian Church." The following officers were elected: Mrs. Samuel Trevor, President; Mrs. Obediah N. Bush, Vice President; Mrs. Charles Reakirt, Treasurer; and Miss Pella Hull, Secretary. The constitution has been revised twice since then, in 1915 and again in 1940.

Thursday was "Ladies' Day" at the church. The Sewing Society met every week, often for all day, and besides preparing one, and often two and three, missionary boxes and sewing for the poor, work was also done for Lane Seminary, the Orphan Asylum on Mt. Auburn and the Children's Home. At one time 10 dozen garments were made for the Orphan

Asylum and 5 dozen for the Children's Home. As the years went by the list of those for whom sewing was done increased to include Berea, Scotia Seminary, Mary Holmes School for colored children, Associated Charities, Presbyterian Hospital, Union Bethel, and other charitable institutions.

On January 5, 1883, the following letter was recorded to the Honorable Board of Trustees of the Mt. Auburn Presbyterian Church:

> "Dear Sirs: The ladies of the Mt. Auburn Presbyterian Church desire me to convey to you their sincere and heartfelt thanks for the beautiful Automatic Sewing Machine you have presented to the Society. It certainly fully supplies a long-felt need, and its quiet hum is music to our ears. It will also save the many impatient growls and aching backs our former indifferent sewing apparatus caused. We are very grateful to you for your generous gift and trust we may be able to do much good by means of it.
>
> Very respectfully,
>
> Mrs. George D. Cairns, *Secretary.*"

Several socials were held each winter, with different ladies taking charge of the refreshments and acting as hostesses—they were generally for sociability only, but when money was needed for a new carpet or something else required for the church, a "Donation Social" was given, and the needs apparently were always met.

In 1874 an organ was badly needed in the church and the ladies pledged themselves to raise the necessary money. On investigation, it was found that one could be built in a plain case with two banks of keys and 18 stops by Koehnken and Grimm and be ready in six or seven months, for $1,700.00. After duly discussing the plans and specifications it was unanimously voted to order the organ, and on March 8, 1874, it was installed and heard for the first time to the great pleasure and satisfaction of every one. The son of the sexton was engaged to "blow" the organ for $50.00 a year.

One hour each month was spent in prayer and study of home missions, so it was not long before a Home Missionary Society was formed with Mrs. Yergason its first president, and later a Foreign Missionary Society, one meeting the first Thursday of each month and the other the second Thursday. In 1893, however, the three groups joined forces, the ladies sewing in the morning and all three societies holding a missionary meeting in the afternoon, followed by tea and a social hour. The meetings were distinctly worth while, and were well attended, sixty or more generally being present. Both Home and Foreign Missions were represented on each program, the ladies writing papers on the subject under study. A few of the subjects were: "The Conversion of Constantine," "Christianity from the Time of Constantine," "Charlemagne," "The Teutons

and Their Conversion to Christianity," "Luther and the Reformation," "St. Francis of Assissi." And for the Home Missions: "The Indians in Our Country," "Negroes in the South," "Mormons in Utah," and "Need of Workers in the Mining Camps." And at one time several meetings were taken up with a study of Presbyterianism, its beginning, progress and teachings. The Foreign Missionary Society gave $300.00 yearly toward the salary of Miss Hayes in Tungchow, China.

Our apportionment, now in 1943, for Home Missions, goes to the Sheldon Jackson School in Sitka, at which Miss Laverne Seagrin is our representative; to the Ganado, Arizona, Indian School at which Dr. Salsbury is the principal; the work at Dry Creek, West Virginia, and to our local mission churches. Our Foreign Mission apportionment goes to the support of Mrs. Donald Zimmerman in China.

At the time of floods in the south in 1881, the ladies of all the churches of Mount Auburn were invited to meet daily at our church to sew for the flood sufferers and again in 1883 and 1884 when the high water was all over the lower part of the city, all the women of the hill met at our church to sew, and did such an outstanding piece of work that the *Commercial Gazette* asked the secretary of the Society to send in an article telling of all that had been done. The ladies from our church and

those of the Church of Our Saviour often met together to sew for some worthy charity, the Children's Hospital or Visiting Nurses, or to send a barrel to some Indian school.

In 1882 the very important question of refitting the church was considered and as the "gentlemen were attending to the exterior of the edifice the ladies felt that they must put the interior in harmonious comfortable order." So a supper and fair were proposed to aid in raising the necessary funds. To be able to lay the plans before all the ladies of the congregation and to get everyone interested and to work, an all day meeting was called and plans made. Many meetings were necessary, the ladies working from early until late and the date finally set for November 23. It was a great success and the interior of the church was put in "acceptable" condition.

When our first church, affectionately known as the "Wooden Church," was burned, October 10, 1888, the women's society never stopped its work but accepted the invitation of the Methodist Church to meet in its building and later met in the Wycoff Academy. Those indeed were busy times with money needed to build a new church and ways and means considered as to how the women could best do their part to raise the $1,000 which they had pledged.

In 1914, under the leadership of Mrs. Christie, all the women's societies united to form "The

Women's Society of the Mount Auburn Presbyterian Church." The meetings are held on the second Wednesday of each month from October to July, with sewing in the morning, lunch at noon, the business meeting at 1:15 p.m., followed by devotionals, consisting of prayer, hymns, reading of Scripture, and an address by some visiting missionary home on furlough or some one representing one of our local charities, or one of our three mission churches. In this way we are kept in touch with the work on both the home and foreign fields and in our own city.

The Women's Society is divided into ten circles of about twenty-five members each. One of these circles was originally the Westminster Guild. Each circle pledges what it can afford and in this way the apportionment given by the Presbyterian Woman's Council of the Presbytery of Cincinnati is secured. The circles meet every month, either in the parlor of the church or in the homes of the members and work for whatever charity is of greatest interest to them. It is remarkable how many charities benefit, both by the work of the circles during the year and at Christmas time—Sidney Home, Convalescent Home, Free Day Nursery, Colored Orphans, Catherine Booth Home, Visiting Nurses, Gospel Mission, Babies' Milk Fund, Red Cross, Christ Hospital, and many needy children in the schools of the neighborhood.

Each circle contributes yearly for the flowers at the Sunday morning service. On Christmas and at Easter, the more elaborate floral decorations are usually given as a memorial by some member. We have a birthday luncheon every year when each member places a penny for each year of her age in a little bag. At first mite boxes were used. Now we have Thank-offering boxes which are brought in at Thanksgiving time and the contents divided between our home, foreign and local work. One hundred dollars or more is sent each year for the work among lepers.

With the change in customs, the giving and making of clothing for missionaries was given up because the missionaries' salaries had been raised and they could adequately supply the needs of their own families with ready-made clothing. With rummage sales the fashion, the work in the women's sewing society has greatly changed, robes are made for our choir as well as aprons and other articles for sale.

Every year we have several entertainments, such as bazaars, fairs, suppers, rummage and white elephant sales, which bring all the members together and make for fellowship as well as remuneration.

We have always had a most efficient house committee who bring our needs before the society, making changes when advisable, such as purchasing a hot table for the kitchen, putting a fan in the kitchen window and last and best change of all, remodeling

the kitchen by removing a wall and so enlarging it and installing lovely large china closets with drawers below for silver and linen.

The Mount Auburn Church has always been hospitable, usually giving a reception for each new pastor and his wife, entertaining the Women's Presbyterial from time to time, the Women's Council of Churches, and when the General Assembly met in Cincinnati in 1935, we had a reception in the parlor of the church attended by 1,500 of the delegates.

The men in service from our church were remembered by cards and church literature in 1917 and again in 1941. A roster giving the names of those in service has been placed in the vestibule.

Thirty-nine men from the church were in service in 1914 and almost 100 men and 5 women in the second World War.

MEMORIALS AND GIFTS

During the years many gifts have been made to the church, but a very incomplete record has been kept and it is impossible to enumerate them all.

In 1869, Mr. Harry R. Smith presented the church with a "very elegant Communion Service," consisting of eight gold-lined silver goblets, two tall pitchers, engraved "Mt. Auburn Presbyterian Church," and four silver plates.

The record gives the following gifts made to the present church:

In 1889, Mrs. William B. McAlpin gave the organ in memory of her husband, William B. McAlpin.

Also in 1889, Mrs. McAlpin gave the stained glass window over the choir in memory of her daughter, Harriet Woodruff McAlpin, September 28, 1879—July 29, 1890.

In 1889, Mrs. Hugh Stewart gave the rose window in the balcony in memory of her sister.

In 1889, the center window in the bay was given by the Sunday School scholars in memory of Mr. George K. Thompson, their former superintendent.

About this time Mr. Matthew Addy gave to the Trustees' Fund the sum of $3,000.

Mr. Hugh Stewart also gave to the Trustees' Fund $2,000.

In 1889, Mrs. Caroline Addy gave $7,500 for the purchase of the lot on the southeast corner of Vine and St. Clair Streets in Corryville, on which to build a chapel in memory of her son Clifford.

In 1890, the large stained glass window "The Sower," in the west end of the church was given in memory of Mr. Anthony Hughes Hinkle by his children.

About 1898, Mrs. Matthew Addy presented a marble baptismal font in memory of her mother, Mrs. Jane King, 1814–1897.

In 1902, Mrs. Harriet L. Stewart made the following bequest:

"I give and bequeath unto the Mt. Auburn Presbyterian Church, situated on the south side of Auburn Avenue near Mt. Auburn Street, Cincinnati, Ohio, to which I am devotedly attached, the sum of $5,000.00 to be used for the best interest of the church."

In 1914, Mrs. Martha Hinkle left $500.00 to the Women's Society, which was invested in a New Richmond, Ohio, school bond.

In 1916, the family of Miss Louise A. Geier gave five shares of preferred stock of the Cincinnati Milling Machine Company in her memory, the interest to be used to augment and enhance the regular music of the church at the Christmas and Easter services by the use of stringed instruments, "be-

cause of her long devotion to and deep interest in sacred music."

Mrs. Matthew Addy left to the Women's Society $5,000.00 in Cincinnati Waterworks bonds, two-thirds of the interest to go to the Missionary Societies and one-third to the Sewing Society.

In 1919, Mr. and Mrs. James Wilson Brown had an acousticon installed in the church in memory of their son, James Wilson Brown, Junior, who was lost at sea in the service of the United States Navy during the first World War.

In 1922, the four sons of Mrs. Louise Geier, Fred, Otto, Philip and Walter, replaced the auditorium organ.

In 1922, Mrs. Mary Swift Thoms gave the choir and echo organ in the balcony in memory of her husband, Mr. Joseph Clark Thoms.

In 1932, Mr. Joel U. Adams replaced the brass rail and curtain separating the choir from the pulpit with a chancel panel.

In the same year, Mr. Adams refurnished the Guild Room in memory of his granddaughter, Helen Adams Pease.

At about that time, two flags, the American and the Church flags, were given for the pulpit by Mrs. William Hummel and Miss Carrie Coney.

In 1934, by the will of Mr. Joel U. Adams, a trust fund was created and the Mt. Auburn Presbyterian

Church benefited to the extent of 15% of the fund, annually, 10% to be paid to the Church and 5% to the Sunday School.

About 1935, the brothers, Mr. William Adams Pease and Mr. Isaac Merrick Pease, Jr., pledged $75 a year each in memory of their mother, Mrs. Alice Adams Pease.

In 1935, Mrs. Eunice S. Thoms Resor gave the pulpit furniture in memory of her husband, Mr. Robert Livingston Resor.

In 1935, Mrs. Hummel and Miss Coney gave the bronze flower vase on the pulpit.

In 1935, friends of Miss Helen Adams Pease placed a tablet to her memory in the Guild room.

A lovely coffee urn was found in one of the closets of the church but there is no record of the donor.

In 1936, the Elders of the church gave the Women's Society a large Sheffield tea tray.

In 1936, an old set of Wedgwood dishes, too few to be of service in the church, was sold to members of the Women's Society and a cream pitcher and sugar bowl were bought with the proceeds. At the same time, Mrs. Robert L. Resor gave the tea pot to complete the tea service.

In 1937, Mr. Llewellyn B. Reakirt gave a new carpet for the Sunday School room.

In 1937, Miss Mary Swift Resor gave the inlaid linoleum for the Junior room.

In 1937, Miss Carrie Coney refurnished the pastor's study.

In 1937, Mr. Anthony D. Bullock presented the new chandeliers and dimming rheostat in memory of his mother, Mrs. Margaret McCredie Bullock.

In 1938, Mrs. James Wilson Brown gave a bedside Communion set.

In 1938, after the Cincinnati Waterworks bonds from Mrs. Addy's gift were called, the principal was reinvested by a committee of the Women's Society in shares of Cincinnati and Suburban Bell Telephone Company stock and Dayton and Michigan Railroad stock.

In 1940, Judge Stanley Matthews gave to the Women's Society, in memory of his wife, Mrs. Mary Dunham Matthews, a Sheffield tray.

In 1941, Miss Laura Hollister left to Circle 3 of the Women's Society $200 which was invested in Cincinnati and Suburban Bell Telephone Company stock.

In 1942, Mrs. R. E. Walker pledged a yearly memorial of $26 in memory of her husband, Mr. R. L. Walker.

In 1943, Miss Mary S. Resor replaced the flags at the pulpit in memory of her father, Mr. Robert Livingston Resor.

Many other gifts have been given and were sincerely appreciated, such as pictures for the Sunday

School rooms, lamps, a radio, a lovely mahogany sofa, a large oak table, and a piano.

> "Give and it shall be given unto you; good measure, pressed down and shaken together and running over." Luke 6:38.

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